3:Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

II

The People

THE artist George Catlin wrote of the Comanches, "In their movements they are heavy and ungraceful; and on their feet one of the most unattractive and slovenly-looking races of Indians I have ever seen; but the moment they mount their horses, they seem at once metamorphosed, and surprise the spectator with the ease and grace of their movements."[1]

Colonel Richard Irving Dodge, who spent many years with the United States Army on the plains, also thought them a poor thing on the ground but something special on a horse. "In stature," he wrote, "they are rather low, and in person often approach corpulency. . . . The men are short and stout, with bright copper faces and long hair which they ornament with glass beads and silver gewgaws. On foot they are slow and awkward, but on horseback graceful."[2] Captain Marcy saw more of detail and paints a richer picture. "The men are about medium stature, with bright, copper-colored complexions and intelligent countenances, in many instances with aquiline noses, thin lips, black eyes and hair, with but little beard. They never cut the hair, but wear it of very great length, and ornament it upon state occasions with silver and beads."[3] Compared to the usual run of Plains Indians (Cheyenne, Crow, Blackfoot, and Kiowa, for example) the Comanche *is* short, squat, and heavy. Actually, the Comanches

[1] Catlin, *op. cit.*, II, 74–75.

[2] Richard I. Dodge, *The Plains of the Great West*, p. xxv.

[3] R. B. Marcy, *Adventure on Red River*, 161.

142 [141] are medium in stature. Goldstein reported an average height of five feet, six inches for Comanche men and five feet for women.[4] This makes them slightly taller than their Ute and Shoshone relatives. The men are robust and well proportioned, but the idle and well-fed among them are inclined to be fat and paunchy. Their chests are wide and fairly deep, and they carry themselves erect and with unassuming [145] dignity. Possibly because of their hard life, the women age somewhat prematurely.

The skin color of the Comanche varies from light brown to a reddish brown or copper, depending to some degree on the amount of exposure to weather and sunlight. The females tend toward somewhat lighter pigmentation than do the males. Like that of any Indians, the hair of a Comanche is black and straight and medium in texture. Among the females there is a greater tendency toward coarse- [145] ness. It is a rare Comanche who has cause to worry over baldness or graying in old age. Such facial hair as a Comanche naturally grows is [302] sparse and light, but until recently even this feeble growth had little chance, for it was the style to pluck it out, roots and all—eyebrows included.

On their heavy bodies the average Comanches carry relatively [141] large, round heads with a cephalic index of eighty-three. This gives them a somewhat greater relative head breadth than neighboring Plains tribes and the Shoshones, too. The shift from the Shoshone norm may quite possibly be the result of extensive admixture with Mexican Indian captives. The forehead is broad, and the supraorbital ridges vary from slight among the females to moderate in the cases of males.

Eye color varies from medium brown to black like that of all Mongoloids. The eyes of the children are a much clearer, richer brown than those of adults. The sclera of adults is commonly bloodshot, and, contrary to popular notions about sharp-eyed Indians, the vision ap-

[4] Marcus S. Goldstein, "Anthropometry of the Comanches," *American Journal of Physical Anthropology*, Vol. XIX, (1934–35), 289–313. Goldstein's study is the best account of the physical appearance of the Comanches. It was made in 1931 and comprised thirty-five "unmixed" males, twenty-five "unmixed" females, and twenty-five hybrid individuals representing every surviving important band. The numerical figures and comparisons used in this description are taken from Goldstein's study. Otherwise, the description is based on field notes taken by Ernest Wallace in 1945.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

pears to be weak. The eyes of about one-half of those studied by Goldstein appear to be slanted slightly to moderately. In most cases the outer canthi are inclined upward, but a few were observed with a downward slant. The so-called Mongolian fold is common among children, but disappears in most cases by the time adulthood is reached.

The Comanche face is broad, even for an Indian people. Goldstein asserts that "In this respect the Comanches are probably exceeded by few or no other tribe." On this wide visage is a broad, high, and long nose with an index of 69.4 as compared to 67.5 for old American whites. In breadth it exceeds that of the Sioux and the Indians of the Southwest, but is practically the same as that of the Shoshones. The depression of the root of the nose is shallow to medium in depth, and the bridge is straight to moderate. The mouth is moderately wide, and the lips are thin. The lower jaw appears to be moderately developed; the chin firm and of medium prominence. All in all, the Comanche exhibits not a "finely sculptured" visage, but rather a heavy face with fairly massive features. In form as well as in personality he is a rugged individual.

Since their arrival in the South Plains, the Comanches have incorporated great numbers of Mexican captives into their tribe, and Mexican infiltration continues today at a rapid pace. Mixture with the Negro seems to have occurred with extreme rarity, if at all. Clark Wissler found that only 62.9 per cent of the Comanches were "full-blood" in 1910, as compared to 96.9 per cent of the Wichitas and 24.2 of the Iowas, the two tribes having respectively the greatest and least amount of alien admixture.[5] That this admixture has continued at an accelerated pace is shown by Marcus S. Goldstein, who believed in 1931 that not more than 10 per cent of the adults could, with any assurance, be considered fullblood.[6]

The Comanches are members of the Uto-Aztekan language family in the sense that English-speaking peoples are Indo-European. The Uto-Aztekan family, which is one of the truly great linguistic stocks of ancient North America, has three major branches: Shoshonean, Sonoran, and Nahuatlan. The Shoshonean peoples, whose home is centered in the Great Basin region of what is now western United

[5] Clark Wissler, *North American Indians of the Plains*, 148.
[6] Goldstein, "Anthropometry of the Comanches," *loc. cit.*, 290.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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A Comanche woman, the wife of Milky Way, in 1872

Courtesy Bureau of American Ethnology

[facing p. 110]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Big Looking Glass (Pianaronit), in 1894
Courtesy Bureau of American Ethnology

[Facing p. 111]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Buffalo Hump
Courtesy National Archives

[facing p. 174]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Horse Back (Kiyou)

Bureau of American Ethnology photograph
Courtesy Denver Art Museum

[facing p. 175]

3:Wallace & Hoebel E-4, 5 (1933, 1945)1952
NO6 Comanche NO6

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Quanah Parker and one of his wives, in 1892
Courtesy Bureau of American Ethnology

[FACING p. 238]

3: Wallace & Hoebel E-4. 5 (1933, 1945) 1952
NO6 Comanche NO6

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Quanah Parker's children, in 1892

Courtesy Bureau of American Ethnology

[FACING p. 239]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Ten Bears, in 1872

Courtesy Bureau of American Ethnology

[FACING p. 270]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Mumshukawa

Bureau of American Ethnology photograph
Courtesy Denver Art Museum

[facing p. 271]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Gets to Be a Middle-aged Man (Tenewerka), in 1933, one of the Comanches who stole the horses from the stone corral at Fort Sill in 1878

Photograph by E. A. Hoebel

[Facing p. 334]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

Voice of the Sunrise (Tabananika), chief of the Yamparika

[Facing p. 335]

Courtesy Bureau of American Ethnology

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Albert Attocknie (Lone Tipi), in 1924

Courtesy Bureau of American Ethnology

[Facing p. 350]

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

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Hair Hanging Down, in 1930
Courtesy Bureau of American Ethnology

[Facing p. 351]

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

this study. To Dr. Franz Boas the writer is grateful and wishes to express his thanks here for the opportunity of examining old Comanche data.

AGE

The age distribution of the subjects examined is given below. A disproportionate number of the male full-bloods are in the higher age brackets due to the almost hopeless task of distinguishing full-bloods among the young. As a rule, however, the old men were remarkably well preserved; wherever there was a chance of a physical ailment or decrepitude influencing a measurement or observation, a notation to that effect was made or the item was altogether omitted.

Age distribution

YEARS	FULL-BLOOD		PROBABLE FULL-BLOOD
	Male	Female	Male
	Per cent	*Per cent*	*Per cent*
21 to 30	5.3	4.–	12.5
31 to 40	5.3	16.–	12.5
41 to 50	31.6	24.–	18.8
51 to 60	15.8	36.–	50.–
61 to 70	26.3	20.–	6.2
71 to 80	15.8		
Average	56.8y.	52.–y.	48.4y.
Minimum	26	28	25
Maximum	80[1]	70	61

[1] One man, head measurements only.

DESCRIPTIVE OBSERVATIONS[2]

Color of skin. The most common color of the skin in both sexes was medium- to reddish-brown on the face, and light-brown on the unexposed medial surface of the upper arm. The skin of the females, in general, appeared somewhat lighter in both regions. There was practically no difference between the full- and probable full-bloods.

[2] In the following, the term Comanche and all observations and measurements will refer to the full-bloods only, unless otherwise stated.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

147 *Skin-reaction.* The "reaction of the skin on the chest to the irritation caused by drawing over it a finger-nail with force"[10] was used as an adjunct in distinguishing full- from mixed-bloods. In healthy full-bloods the hyperaemia which constitutes the reaction was often slight, never over medium. At times the hyperaemia did not appear for about a minute after the initial irritation.

142 *Color of eyes.* The predominating eye color in both sexes was a medium brown. Doctor Hrdlička mentions a "moderate [145] dilution or loss of color with age" among the Sioux;[11] this occurs in the Comanche as well. The eyes of the children were generally a richer, deeper brown.

The color of the sclera in the adults was most frequently a dull- or yellowish-white, usually more or less bloodshot. The pigmentation may have been affected by the widespread trachoma.

Eye slant. In one-third of the males and nearly one-half of the females, the eyeslits were practically horizontal. Most of the remaining subjects had their outer canthi inclined upward (slightly to moderately), a few cases only occurring with a downward, slight to moderate, slant. The slant often appeared accentuated by a fairly frequent occurrence of narrow palpebral openings, or, among many with a moderate opening, by a habit of keeping the eyelids half shut. A wide palpebral opening was uncommon.

The mongolian fold was not noted in the adults; it was common in the younger children.

Color of hair. The hair of all full- and probable full-bloods, with one exception, was completely straight. One female's hair was somewhat wavy at the ends, although straight on top of the head. Felt by the fingers, the hair seemed usually of medium texture; a greater tendency toward coarseness occurred in the females than in the males.

[10] Hrdlička, A. Anthropology of the Sioux. Am. J. Phys. Anthrop., XVI, 130, 1931.

[11] Loc. cit., 130.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

Grayness. No gray hair was noted in any full- or probable full-blood below 40 years of age. Among the males, the youngest full-blood showing some gray hairs was 45, probable full-blood, 40; females, full-blood, 40, probable full-blood, 50. Almost 57 per cent of the individuals between 40 and 55, inclusive, had no gray hair at all; this condition is close to the 50 per cent among the Sioux.[13] Many subjects above 55, even at the ages of 70 and 80, showed but few gray hairs, although several cases did occur of approximately two-thirds of the hair gray, as well as one instance of a blind man with practically an entire head of yellowish-gray hair.

The pattern of graying among the Indians, to the writer's knowledge, has not been commented upon. Among whites, even negroes, as recently pointed out by Boas and N. Michelson ('32, p. 215), graying of the hair commonly begins and is most extensive at the temporal regions and around the lower occiput. The writer was struck by the rarity of this gray-hair pattern in the full- and probable full-blood Comanches. Almost invariably the graying in the latter was 'general,' i.e., a condition where more or less widely separated strands of hair, apparently originating around the forehead, had become iron- or yellowish-gray. On the other hand, several instances of compact, temporal graying were noted among the mixed bloods. The 'general' type of graying seemed a distinctly full-blood Indian characteristic.

Loss of hair. No full-blood under 60, and none under 50 among the probable full-bloods, had any loss of hair whatever. Several of the older men had slight to moderate loss over the forehead; three old women likewise showed a slight loss over the forehead.

Moustache and beard. No moustache or beard whatever was noted in either full- or probable full-blood.

Eyebrows. The men often plucked out their eyebrows. Where present, in male or female, the amount of hair in the brow was usually thin, never over medium. A trace of concurrency occurred in 39 per cent of individuals with eyebrows not plucked.

[13] Hrdlička, A. Loc. cit., 132.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

142 *Forehead.* The forehead was usually of medium height by inspection; it was high in approximately 20 per cent of the males and 17 per cent of the females, and low, sometimes very low, in 13 per cent of the former, and 28 per cent of the latter. No (or a slight) slope backward of the forehead occurred in 42 per cent of males, 76 per cent of females; a moderate slope backward, 47 per cent males, 24 per cent females; and a marked slope was noted in approximately 11 per cent of the males.

Supraorbital ridges. The data on the supraorbital ridges of the full-bloods, given below, are self-explanatory. A somewhat greater percentage of marked ridges obtained in the probable full-bloods.

Supraorbital ridges: full-bloods

	Males Per cent	*Females* Per cent
None to slight	5.3	56.–
Moderate	57.9	28.–
Marked	36.8	16.–

An approach to concurrency of the ridges occurred in two males and six females. The ridges of the females, more frequently slight or moderate as they are, would be more likely to coalesce with the usual female slight to moderate glabella. Indeed, approximately three-quarters of the females had no (or a slight) glabella prominence, the remainder, with one exception of a marked bulge, showed moderate prominence. Approximately 14 per cent each of slight and marked glabella prominences occurred in the males.

The glabella appeared more frequently pronounced among the probable full-bloods.

The malars. Prominence of the malars in the males was: submedium 5.3 per cent, medium 36.8 per cent, prominent 57.9 per cent; among the females: 60 per cent medium, 40 per cent prominent. The malars were usually of good size, i.e., well filled out. This visual observation of a preponderance of prominent and heavy malars is attested to by the great average widths of the bizygomatic diameter.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

Nose. The depression of the root in the full-blood males was 'high' or practically not at all depressed in 31.6 per cent, shallow in 10.5 per cent, and medium in 57.9 per cent; the females showed a 'high' root in 4 per cent, a shallow depression in 40 per cent, and a medium depression in 56 per cent. No case of deeply depressed root was recorded.

Correspondingly, the width of the root was medium to wide in approximately one-fourth of the males and one-half of the females. The males therefore show a fairly narrow root of generally medium depth; the females, a somewhat wider root, of medium or shallow depth.

The root in the probable full-blood males was almost always of medium depth and from medium to narrow width.

Nasal profile. The details on the nasal profile are given below. A straight or slightly to moderately convex bridge appears to be the most common. The descriptive term 'wavy' indicates a greater or less prominence in the middle of the bridge, being straight above and below. Convexity was somewhat more common among the probable full-bloods.

Bridge of nose: full-bloods

	Males Per cent	Females Per cent
Straight (or nearly so)	52.6	68.–
Convex (slight to moderate)	36.8	20.–
'Wavy'	5.3	12.–
Concave (slightly)	5.3	....

Nasal septum. The septum was straight in 36.8 per cent of males, 44 per cent of females; it was inclined, slightly to moderately, downward from the face in 57.9 per cent of males, 32 per cent of females; a slight upward inclination occurred in 5.3 per cent of males, 24 per cent of females. The somewhat large percentage of upward inclination of the septum noted in the females does not signify a tilted nose, but merely a slight though perceptible slope of the septum proper.

Lips. Thick lips (as would be so considered in whites) occurred in 4 per cent of the females only; thin lips were noted in 15.8 per cent of males and 32 per cent of females; the lips

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

142 of the remaining subjects were of medium thickness. The factor of age has probably influenced the distribution. Approximately four-fifths of each sex had no (or merely a trace of a) lip seam; the other fifth, excepting one female with a marked seam, showed a fairly perceptible seam. The male probable full-bloods showed a somewhat greater absence of the seam.

Teeth. Clearly discernible shovel-shaped upper incisors occurred in every full- and probable full-blood examined. Not infrequently, too, well-marked shovel-shaped incisors were found in mixed-bloods. Numerous cases of caries were noted, [164] although the impression remained that it is probably not as extensive, especially among the older people, as in whites or negroes.

Alveolar prognathism. Taking a perpendicular maxilla region as a standard, 57.9 per cent of males and 68 per cent of females had practically no alveolar prognathism; 36.8 per cent of the former and 28 per cent of the latter showed slight protrusion; and in 5.3 per cent of males and 4 per cent of females occurred medium prognathism. The 'no' and 'slight' categories would probably approximate the average in the whites.

Chin. The chin nearly always appeared firm or strong, generally round and of medium prominence. The gonial angles were often jutting.

The ear. The ear appeared large and well formed. The lobe was absent in 8 per cent of the subjects. Where present it was entirely attached to the face in 30 per cent, and separated from, or pendant, in 62 per cent of the individuals. Large, medium, and small sized lobes were present in about equal frequency among the males, a somewhat larger proportions of small lobes in the females.

The helix showed a one-third roll in 62 and 76 per cent of the males and females, respectively; a two-thirds roll, 23 and 20 per cent, respectively; a complete roll 15 and 4 per cent. A trace of the Darwin's tubercle occurred in 18.2 per cent of both sexes.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

Miscellaneous. The body build of the Comanches is inclined to corpulency, perhaps even more today than in Catlin's time. The hands appeared small but well formed. Several instances were noted where the second toe of the foot was distinctly longer than the first or big toe.

The health of the Comanches seemed not particularly good. Trachoma is endemic, with actual blindness or badly impaired vision frequent. Rheumatism, venereal diseases, and tuberculosis were other common complaints.

Relative to mentality, Richardson ('27, p. 72) says, "the Comanches were not a dull people. In native ability their chiefs were a match for the keenest minds of the white men." Mooney appraises them as 'practical and businesslike.' Although the present writer's sojourn with the tribe was very brief, he can emphatically confirm the judgments of the aforementioned observers. Joking or bantering proclivities seemed also a widespread characteristic.

MEASUREMENTS[a]

Stature. The average stature of the Comanches, according to the writer's data, is 168.3 cm. for males and 156.1 cm. for females. These averages are quite close to those reported by Boas (1895 a, males 167.8 cm., females 156.2 cm.), being practically identical in the females. A significant likeness, too, appears in the gross distribution of the two series, namely, approximately one-fourth, respectively, being short (below 166 cm.), and tall (above 173 cm.).

	Males	
	Under 166 cm., per cent	Over 173 cm., per cent
Comanche		
Goldstein	29.4	23.5
Boas	24.4	27.1
Apache and Navaho (Boas, 1895 a)	23.7	25.3

[a] It may be mentioned that the percental distributions of the characters measured, not included here, were, despite the small numbers, as a rule of remarkably even spread, i.e., conforming to the normal distribution curve. The averages, minima and maxima of the various characters are appended at the end.

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4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

Left—Toyo, 62 years old.

Right—Chief Millet, Kwahadi Band, 69 years old.

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Left—Wilbur Pewo, 42 years old.

Right—Knox Tokawana, 48 years old.

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

4: Goldstein D-5 (ca. 1930)1934
NO6 Comanche NO6

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Left—Mrs. Peecher, Kotsoteka Band, 55 years old.

Right—Petarsy, 49 years old.

[pp 320-end not processed]

7: Richardson D-4 (no date) 1929

NO6 Comanche NO6

Wichita NO10

looking somewhat like a giant bee hive of the old fashion. They raised crops of corn, pumpkins and possibly tobacco. On the other hand the Apaches practiced agriculture only to a limited extent and commonly lived in crude brush lodges. Although they had but few arts their women were skilled basket makers.[6] In contradistinction to these other tribes, the Comanches, like their allies the Kiowas, never planted seed of any kind. Thus the Caddoan, Shoshonean, and Athapascan families have all been represented in the Abilene country at one time or another. It seems that the Wichitas and Apaches were here from time immemorial, but the Comanches were late comers. The stone artifacts we find in this country may have belonged to the Wichitas or Lipans; but it is not likely that any stone implement found here, excepting perhaps stone hammers and clubs, were ever used by the Comanches. Long before the latter tribe had reached this country, iron, steel, tin and copper had pretty well supplanted the stone and bone implements used by their forbears. Naturally this improvement in implements, together with the introduction of the horse worked some transformation among them; but we cannot follow this out because we know practically nothing of their culture before they came in touch with a higher civilization.

In physical appearance there was little to distinguish the Comanche from his fellow plains savages of other tribes. The artist Catlin described the race as "in statue rather low, and in person, often approaching to corpulency"; and stated that they were not as large and handsome as the Kiowas. He added that, "In their movements they were heavy and ungraceful; and on their feet one of the most unattractive and slovenly-looking races of Indians that I have ever seen." But the mounted Comanche presented an entirely different appearance. Once on his horse, he continued, "He gracefully flies away like a different being."[7] Some twenty years later, about 1854, Captain R. B. Marcy, of the United States Army, described the men as of "About the medium statue, with bright copper-colored complexions and intelligent countenances, in many instances with aquiline noses, thin lips, black eyes and hair, with but

6. For the picture of a Wichita village see George Catlin, North American Indians, Being Letters and Notes on their Manners, Customs, and Conditions, written during eight years' travel amongst the wildest tribes of Indians in North America, 1832-1839 (Edinburg, 1926), II, plate 173. On the Apaches see Hodge, Handbook, I, 65-66.

7. North American Indians, II, 74 and 84.

7: Richardson D-4 (no date) 1929
NO6 Comanche NO6

142 little beard."[8] However, it should be remembered that there had [144] been some Mexican admixture with the Comanche blood even as early as Catlin's time. All accounts agree that the women were generally low of stature, ugly and repulsive in appearance.

302 The men wore their hair long and generally ornamented it profusely, while the women cropped their hair close to the head. A Comanche dandy was most fastidious about his appearance and spent much time in the preparation of his toilet, especially if he was about to enter the presence of strangers. He did not shave, but instead, plucked his face clean of its scant growth of beard; and sometimes he also pulled out his eyebrows.[9]

291 The dress of the men consisted of leggins and moccasins, a breech cloth or flap, and a buffalo robe thrown over the shoulders if the weather was cold. Catlin's picture of a chief's children, made near Red River in 1834, shows the younger children naked, while the larger girls were comfortably and decently clad in buckskin, including mocassins, leggings, and a slip or dress with sleeves extending to the elbows and skirts well below the knees. Naturally there were many variations in dress and the buffalo and buck-skin were gradually supplanted by cloth and blankets secured from traders.[10]

291 A combination of the savages and civilized in dress sometimes 177 produced ludicrous results. A description of a prominent Comanche as he rode into camp on the Clear Fork, in Shackelford County, in 1854, runs thus:

> Naroni rode in grand costume. He wore an old blue military coat, with tarnished epaulettes, and covered with bullet buttons, a wampum necklace, almost equal to a breast-plate, numerous ear-rings, finger-rings, and a large ring in his nose, completely encircling his mouth, and bright red leggins.
>
> But his crowning glory was his head dress. From the crown of his head started out four long eagle's feathers, two on

8. **Exploration of the Red River of Louisiana, in the year 1852, by R. B. Marcy, Captain Fifth Infantry, United States Army, assisted by George B. McClellan, Brevet Captain, United States Engineers, Washington, 1854; 33 Congress, 1st Sess. House Document (not numbered), page 98.**

9. **Special Report of Surgeon Alex B. Hasson, Fort Phantom Hill, 1852, in the Gazette, Austin, 1857.**

10. **North American Indians, II, plates 165-172. See, also, Marcy, as cited 98-99.**

21: Burnet T 5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

than any other people whatever. Foppery in all its contemptible gradations, of dress, deportment and mental nothingness and insipidity is the prevailing characteristic of the young men. An Indian Dandy would, to be sure, be an amusing *unique* in the circles of fashion; but if you could transport a full dressed Comanchee buck into a coterie of our most exquisite "Delectables," my word for it, he would eclipse them in all the essential properties of that profession. The squaws from the infancy are too completely servile to bestow either time or solicitude on the ornaments of person. The men are large, and well proportioned and generally, good looking—the women, as much the reverse as human nature will bear. As a nation, they think themselves the most numerous and powerful on earth—and will listen with incredulous wonderment to a recital of facts that controul this flattering opinion.—So true is it that ignorance and vanity are inseparably allied.

The Comanchees do not cultivate the earth, but subsist for the most part on the erratic Buffaloes which descend into their district in the fall, in pursuit of a verdant herbage, and return in the spring, (such of them as survive the depredations of their numerous biped enemies) to their northern range. It has been remarked that the number of Buffaloes that annually reach the regions inhabited by the Comanchees, has sensibly diminished within a few years. In the event of a serious failure of that munificent provision of nature, these and other tribes of similar habits, will be compelled to resort to agriculture, or to recede northwardly in pursuit of their ancient prey. The former of these alternatives would be difficult of adoption, on account of their native inertness and aversion to labor; and the latter would probably be rendered impracticable by the jealousy of other tribes, who already occupy the northern wilds.

These wandering savages have made but small advances in the domestic arts. Their lodges or tents, are formed of Buffaloe hides dressed to a suitable consistency, and erected on poles, in the shape of an elongated cone, having an aperture at the top to emit the smoke, which purpose it answers but very imperfectly. They are exces-

26: Cummins & Goldstein D-5 (no date) 1932 NO6 Comanche NO6
Oklahoma

125 Of the 79 Comanches here reported 27 are males and 52 [144] are females. Thirty-four are full-blood or probably full-blood, 41 are mixed (especially with 'Mexican') or probably mixed, and 4 are questionable. The prints were obtained by Goldstein in the course of other work on the physical anthropology of the Comanches, and the foregoing statement of the racial composition of the sample is based upon individual diagnoses employing the usual criteria (Hrdlička's skin reaction, pigmentation, character of hair, eye color, facial features, inquiry respecting geneaology, etc.). While there was no specific investigation into possible family relationships among the individuals in the series, the circumstances of collection indicate that close relationships are negligible in number if present at all.

128 The prints, prepared by the common printers' ink method, 125 are generally of excellent technical quality, and in many cases there are duplicate impressions. In certain determinations the full series of seventy-nine subjects cannot be utilized. Two subjects are each represented by prints of but one hand, and occasionally a print may be incomplete or indecipherable 128 in a critical territory. Such instances are appropriately set aside in the calculations, and it is to be emphasized that all omissions of prints in the several calculations are due solely to this correction, every available observation having been included.

The methods of interpretation and formulation of the apical finger patterns follow Galton (1892); the palmar features are formulated after Cummins et al. ('29).

Palmar main lines

142 The terminations of palmar main lines are summarized in table 1. Line A shows a high frequency of terminations in the proximal palmar margin (positions 1 and 2) and in the more proximal portion of the ulnar margin (position 3). Line C presents an exceptional abundance of suppressed and abortive states (formulated X, x, and O in accordance with the specific character of the line), which occur in 25.5 per cent

26: Cummins & Goldstein D-5 (no date) 1932 NO6 Comanche NO6
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of the hands. Line D is very rarely subject to such suppression or reduction, but in this series there are two hands so distinguished. The terminations of line D, grouped in the modal types of Cummins and Midlo ('26), are as follows: type 7, 28.1 per cent; type 9, 48.7 per cent; type 11, 23.2 per cent. The main-line formulae may be grouped in accordance with the suggestion of Wilder ('22), who points out that in any racial collection the majority of the formulae (omitting

TABLE 1

Terminations of the palmar main lines, stated in terms of the percentile occurrence of each position. Compiled from 77 right palms and 79 lefts. R, right; L, left

POSITION	LINE A			LINE B			LINE C			LINE D		
	R	L	Average	R	L	Average	R	L	Average	R	L	Average
1	1.3	30.4	15.8									
2	1.3	8.9	5.1									
3	42.9	38.0	40.4		2.5	1.2						
4	16.9	10.1	13.5		1.3	0.6						
5′	37.7	12.7	25.2	3.9	19.0	11.4						
5″				58.4	59.5	58.9	10.4	29.1	19.7			
6				6.5	2.5	4.5	10.4	3.8	7.1			
7				29.9	15.2	22.5	26.0	22.8	24.4	11.7	27.8	19.7
8				1.3		0.6				10.4	3.8	7.1
9							35.1	10.1	22.6	40.3	48.1	44.2
10							1.3		0.6	6.5	2.5	4.5
11										31.2	15.2	23.2
X							2.6	11.4	7.0		1.3	0.6
x							2.6	5.1	3.8			
O							11.7	17.7	14.7		1.3	0.6

line A) are of three characteristic forms. In this series the frequencies are: 7.5.5.–, 17.2 per cent; 9.7.5.–, 37.7 per cent; 11.9.7.–, 21.9 per cent; all others, 23.1 per cent.

Axial triradii

All the prints in the collection, namely, 77 right palms and 79 lefts, admit positive determinations of axial triradii. The occurrences are: 0, 1.3 per cent; t, 65.4 per cent; t′, 29.5 per cent; t″, 1.3 per cent; tt′, 1.9 per cent; tt″, 0.6 per cent. There is no significant bimanual distinction in the frequencies of the several types.

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Palmar patterns

142 The occurrence of patterns in the five palmar areas are 128 listed in table 2. It will be understood that in each case the determination aims only to distinguish the occurrence of patterns and patternless configurations. Each figure in the table applies to the frequency of patterns, while the implied percentile remainder indicates the frequency of patternless configurations.

142 Especially outstanding, in the figures of table 2, are the low frequency of hypothenar patterns and the abundance of the thenar/first interdigital.

TABLE 2

Percentile occurrences of true patterns and pattern vestiges (not including 'multiplications') of the five palmar areas. Compiled from 77 right palms and 79 lefts

PATTERN	RIGHT, PER CENT	LEFT, PER CENT	AVERAGE, PER CENT
Hypothenar	15.6	19.0	17.3
Thenar/First interdigital	28.6	41.8	35.2
Second interdigital	2.6	2.5	2.5
Third interdigital	41.6	19.0	30.3
Fourth interdigital	54.5	73.4	63.9

Apical finger patterns

[128] Calculation of the total frequencies of the pattern types is based upon sixty-seven individuals, the remainder of the finger-print sets being incomplete and thus unsuited to the determination. In these 670 prints the distribution of pattern types is as follows: whorls, 43.3 per cent; radial loops, 1.9 per cent; ulnar loops, 48.5 per cent; arches, 6.3 per cent. The 142 corresponding figures in Downey's series of fifty Arapahoes 144 (loc. cit.) are: whorls, 47.6 per cent; radial loops, 3.6 per cent; ulnar loops, 44.2 per cent; arches, 4.6 per cent. It would appear that the abundance of whorls is a substantial Indian trait.

123 In view of the high frequency of whorls, it may be of interest to state the composition of the material in terms of

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a newly devised 'index of pattern intensity' (Cummins and M. Steggerda, unpublished manuscript). The index of pattern intensity is an expression which reduces the pattern composition of the individual finger-print set to an integral value. It is based on the assumption that arches, loops, and whorls represent successively increasing weights of pattern intensity. These configurations are assigned, respectively, the values of 0, 1, and 2. The index of pattern intensity of the individual is simply the sum of the ten digital values. The indices thus range from 0 to 20.

The mean index of pattern intensity in this Comanche series is 13.7 ± .31. While the available collections computed

TABLE 3

Percentile occurrences of pattern types for each digit. R, right; L, left

DIGITS	I		II		III		IV		V	
Hands	R	L	R	L	R	L	R	L	R	L
Number of digits compiled	71	73	75	75	76	79	76	77	75	76
Arches	2.8	1.4	16.0	14.7	5.3	7.6	1.3	2.6	4.0	2.6
Radial loops	1.4	1.4	8.0	5.3				2.6		
Ulnar loops	33.8	37.0	36.0	36.0	68.4	63.3	26.3	29.9	80.0	80.3
Whorls	62.0	60.0	40.0	44.0	26.3	29.1	72.4	64.9	16.0	17.1

on this basis (Cummins and M. Steggerda, MS.) are likewise small and consequently associated with a large probable error, the following indices are noted for comparison: Eskimos, 14.25 ± .35; Jews, 13.84 ± .18; European-Americans, 12.70 ± .24; Dutch (a selected family series), 11.09 ± .23.

The distribution of the indices in the Comanche series may be compactly stated by dividing the 21 indices into 7 classes, identifying each class by its center as follows: 1, 0 per cent; 4, 1.5 per cent; 7, 9 per cent; 10, 15 per cent; 13, 31.3 per cent; 16, 22.4 per cent; 19, 20.9 per cent.

The distributions of pattern types, separately for each digit, are shown in table 3. While the series is too small to justify a positive conclusion, there is a suggestion of a

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142 tendency toward suppression of the characteristic dextral superiority in the occurrence of whorls. In this connection it may be remarked that there is yet another indication of suppression of a characteristic bimanual difference, expressed [144] in the palmar hypothenar pattern. And it should not be forgotten that corresponding bimanual comparisons, involving both apical and hypothenar patterns have been previously reported in Indians of southern Mexico and Central America (Cummins, '30).

POSSIBLE INFLUENCE OF RACIAL ADMIXTURE

128 Inasmuch as individual diagnoses of racial admixture are available, it is possible to isolate the series of full-bloods for separate analysis. This separation is suggested not only by the obvious desirability of treating a full-blood stock when it can be secured, but also by the known results of admixture in Jamaican black-white crosses (I. D. Steggerda). In the Jamaican crosses the "Brown individuals approximate the Blacks more nearly than they do the Whites" in dermato-
142 glyphic features. It is evident that traits of the Comanches
144 are not generally obscured by the inclusion in the sample of a large proportion of mixed stock, and it may be assumed
128 accordingly that either the sources of admixture are closely allied in their dermatoglyphics or that the Comanche traits dominate the admixture. The separate calculations of palmar main lines, palmar patterns, and apical finger patterns reveal but one item in which the incidences are significantly different in the selected full-bloods. This feature is the hypothenar pattern, which occurs in only 4 per cent of the full-blood hands. With this exception, therefore, it is evident that the inclusion of mixed-bloods has not vitiated the series as a sample of Comanche dermatoglyphics.

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SUMMARY

This series, comprising seventy-nine Comanche Indians, presents the following noteworthy features in the palmar dermatoglyphics:

Line A is characterized by the abundance of very low terminations. Line C is frequently abortive or absent. Line D does not commonly extend far radialward. Hypothenar patterns are infrequent, while thenar/first interdigital patterns are abundant. Apical finger patterns present a high frequency of whorls.

Though the report is presented as a mere record of findings, without comparison with other races, it may be noted that there are suggestive likenesses to the Eskimos and to the Indians of southern Mexico and Central America.

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necessary since so much of the material upon which this study was based came from a single informant. The particular relationship which I experienced with Sanapia doubtless colored the kinds of information which I obtained from her. 121

There was both an age and a sex difference between Sanapia and me, besides the obvious cultural differences. The rapidity with which she adopted me into her household was as cumbersome as it was helpful, for by this stroke I lost many of the advantages which formalized interviewing can lend, while gaining the advantages of confidences and a relative invisibility. She adopted me as her son and in so doing promoted an imbalance in our relationship in which she was in the position to demand more of me than I was of her. This relationship gave me the opportunity to gather much information concerning her attitudes and sentiments relating to her self-concept and her view of herself in relation to Comanche society as a whole, while it was more difficult to gather those kinds of data dealing with the more overt and obvious aspects of her role. She seemed to feel that by the simple fact of adopting me I would know all the necessary premises, and she would react irritably when I would question her on those subjects about which she felt I already knew. Also, by being classified as a "young son," *tuiβitsi*, I was expected to interact more with her sons, grandson, and nephews and to maintain a respect–distance from Sanapia. 123

The sex difference was not as important as the age difference since Sanapia, [562] [114] [115] [142]

Sanapia and the author.

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115 159 late nineteenth century and another maternal uncle who was a twentieth-century Arapaho chief. Each of these facts is individually significant for an understanding of some of the major early influences which affected Sanapia's life.

115 159 797 The recurring descriptive phrase used by my older Comanche informants when speaking of Sanapia's father was, "He was a strong Christian man." His conversion to Christianity occurred in his early middle years, shortly before Sanapia's birth, and, in fact, it was the Presbyterian minister responsible for the father's conversion who was given the honor of naming the new born Sanapia. Her father devoted most of his life to Christian activities among the Comanches, much to the later embarrassment of Sanapia. He was also energetic in attempting 115 159 797 to learn and to incorporate into his family's routine the life style of white society. Sanapia's reminiscences of her father depend for their tone and complexion on her 177 593 vacillating moods. At one time she may speak of him as "a good Christian man and a good father," and at another time she might speak of a father who, through his white-Christian-modeled behavior, brought ridicule upon his wife and family from the Comanche community in which they lived.

> You know, he was the first Christian man among us Comanche peoples. He used to go up to Richard Spur and talk to them people up there. He talk about the bible and things like that. And you know, some of those Indians believed him, what he tells them, but some of them make fun of him and tell him that he don't know nothing about the bible, or he don't know nothing about white
>
> [TEXT CONTINUES ON PAGE 18]

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Sanapia and her parents, 1898.

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Yapai Comanche band "chief" in 1890. Sanapia's maternal grandfather.

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115 159 797 177 593 man's ways. They say, "We don't want to hear stories about white people that been dead for years . . . dead for a long time." That's what they tell him. When he prayed, some of those people, they tell him, "Who you praying to?" And he said, "Well, I pray to God because the white man told me to." And they just laugh at him. He catch them when they out of peyote meeting on Sunday mornings. Maybe he shouldn't have done that. You wouldn't catch my mother going over there with him. No!

115 159 797 177 291 When Sanapia's father embraced Christianity, he turned totally from all things Comanche; at least, this is the opinion of those who knew him. A photograph of his wife and him taken in the early twentieth century shows a massive man with short hair, stiffly posing, dressed in a dark suit, dark shoes, white shirt, starched collar, and tie. Beside him stands his wife, dressed in the cloth "squaw dress," apron, sash, and buckskin moccasins, a costume commonly worn by women in the immedite postreservation period, but displaying in her attire style not one trace of the effects of the surrounding white society. This photograph dramatically

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Sanapia's maternal uncle.

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This photograph dramatically conveys the nature of a very far-reaching influence on Sanapia's life: a liberal father who attempted to incorporate into his person visible symbols of the white-Christian culture in which he found himself enveloped and an extremely conservative and traditionally oriented mother who had nothing but disdain for the symbols and values of white society. 115 159 797 177 593

Sanapia's mother seems to have been almost fanatical in her conservatism. For example, though she knew and understood English, she would never speak it in a white man's presence, feeling that somehow this would belittle her in the 115 159 177 593

[TEXT CONTINUED ON PAGE 21] 141

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Sanapia's mother and father.

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Sanapia's mother, 1909.

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be able to give her full attention to learning the skills of the eagle doctor. Much of this dissuasive effort was also aimed at Sanapia's older brother since it was the brother who had the prerogative of giving his sister away in marriage. However, after her training both the mother and the older brother immediately joined in a combined effort to find Sanapia a good husband.

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Sanapia, age 16 (left) and her young sister (right). Taken in Lawton, Oklahoma, 1912.

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Black Kerchief

Sanapia keeps most of her medicines wrapped in pieces of black material which are commercially sold as women's head scarfs. These large black squares of cloth are also used by some males as Western-style ties. When Sanapia is traveling without her medicine kit, though carrying her Medicine feather, she keeps it wrapped in a black kerchief.

The black kerchief, worn knotted at the throat, is a customary sign among the Comanches and neighboring tribes of a possessor of Medicine. Sanapia was instructed to always wear the black kerchief as a symbol of her powers. She does not wear this badge today for fear of ridicule. Sanapia does, however, keep a black kerchief tied to the headboard of her bed. She states that black is the color of luck and good fortune. She also adds that it indicates to ghosts that the wearer is not afraid of their powers.

The black kerchief, or piece of black cloth, can be used in doctoring to cover the patient's face when he is instructed to inhale medicine smoke. Sanapia sometimes uses the black kerchief in this manner during the doctoring of ghost sickness.

Sanapia collecting medicines, 1967.

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Sanapia preparing medicine.

but since Sanapia almost exclusively uses only the root of the plant for medicine, this concern with flowing water seems ubiquitous on medicine-plant-collecting trips.

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Her dosages of the various botanical medicines follow the mystical number four found in the southern Plains area. The medicinal decoctions and infusions which she prepares are always given in units of four—four cupsful, four spoonsful, and so forth. Her externally applied medicines, such as salves and liniments, are administered with four movements of the hand; and when dried cedar leaves are employed to produce medicine smoke, they are deposited on the live coals in the course of four consecutive abbreviated motions of the hand.

128

In the following discussions, a standardized introductory line will be used for each plant when possible. The Comanche term for the plant will be presented first, followed by Sanapia's translation of the Comanche term. The English translation of the Comanche term will be followed by the binomial classification of the plant, which in turn will be followed by the English common name.

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ekapokowa:pi

"red berry cedar" *Juniperus pinchotii* (red cedar; juniper)

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Sanapia, 1969.

The pervasive influence of acculturation is a fact which cannot be skirted, however, and perhaps it is at the core of the inconsistencies between Sanapia and the ethnographers of the early 1930s. Sanapia is particularly immediately affected by the changes wrought by acculturation and change because of the nature of her role. The notion of her "place" in Comanche society, plus the rigidly bound manner in which her behavior is directed by certain supernatural sanctions, forces her to react to change piecemeal. A Comanche not so bound as Sanapia to certain pre-

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32: Gilles O,X-3 (1902-c.1910) 1974
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the Indian customers. Later he ran another check on the accuracy of our bookkeeping. He passed this information on to the Indians. I can well remember my embarrassment when one day, after he had finished his investigations, the Reverend Mr. Deyo shook my hand and thanked me for "dealing honestly with my people." It seemed just a little hard for him to understand that a white merchant would voluntarily deal honestly with the Indians. But I am sure Dad, Mother, and I would have been just as puzzled had anyone suggested we deal any other way. At least, I never heard the subject discussed.

I am positive that at the time I had never heard the word "romantic," but it represents the way I thought about the Comanches in our trade territory. They belonged to the group known as Quohadie Tejas, or Antelope Eaters. Their range had been the high plains, centered in what is now the Texas Panhandle, and their leader was Quanah Parker. They had fought at Adobe Walls and in June, 1878, had been the last of the Comanches to surrender to the Army. By simple arithmetic, I knew that every male from the late forties upward had been a warrior. For my own convenience in thinking of them, I separated them into a group I called "the old fellows."

There was another group I didn't have to separate out, those ranging in age from their late teens to the late thirties or early forties. They separated themselves out. Not only did they hold themselves aloof from the whites, but there was a separateness between them and the older Indians—apparently including their own parents.

I learned that these particular Indians had been East to a school financed by the government at Carlisle, Pennsylvania. I learned that most of them had the equivalent of a high school education, and some had done college work. Now that they were home with the tribe, they made not the slightest move to use what they had learned, either to better their own condition or to be of assistance to the tribe.

They talked only Comanche among themselves, and wouldn't speak English when conversing with whites if they could make themselves understood by grunts, sign language, or pointing. I called these Indians the Carlisle group.

These young men and older boys, as well as the girls of the same age group, were better-looking Indians than the older, warrior-aged group and their squaws. It was most noticeable in their legs, which were straighter and better developed and appeared longer—the bandy look of the oldsters' legs had disappeared. These young Indians had

32: Gilles O,X-3 (1902-c.1910) 1974
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These young Indians had spent less time on horseback and more time inside, out of the weather; nor had they ever ridden the war trails. The women of this group took better care of their hair. The older women's hair generally had an untidy look.

This sullen aloofness and aimless drifting didn't affect the younger children—it seemed to set in when a boy got to be fifteen or sixteen years old. The younger children, when they arrived home on vacation, were bursting with energy. They rode their ponies helter-skelter over the prairies and rivaled the channel cat in Cache Creek with their cavorting, swimming, and diving.

They came to town with their parents—the girls riding in a hack or the little lumber wagon with the women. If it was the wagon, the bows and canvas cover converted it into a little prairie schooner. On a nice day the canvas would be rolled up a ways on either side, to let the air through.

Comanche men and boys never rode in the wagon or hack with the women. The boys would be riding along with their father, horseback. If there were not enough stock saddles to go around, the younger boys would be riding ancient Mexican-type saddles. These Mexican saddles had a flat look, compared to the up-to-date stock saddle. Neither the fork nor the cantle was as high, while the seat was broader. Its most distinguishing feature was the top of the fork. Thin, broad, and round, it made one think of a pancake. I am sure the tops of some of the horns were as much as four inches across.

Somehow, the youngsters always had a few nickels to spend for candy, cakes, and wax—their name for all kinds of chewing gum. The happy parents stood around and glowed in their pride. Sometimes the parents had one of the youngsters show off—they would have one of the boys interpret as they bought their groceries or other store items. They wanted everyone in the store to see how much their children had learned.

But all this youthful, happy exuberance suddenly vanished in the late teens. Few of the girls stayed in school as long as the boys, and the girls never got the good from their Carlisle clothes. About the second or third time they came to the store after their last year in school, they would buy some gay-colored, patterned calico along with matching cotton braid. The next time you saw them, they would be wearing a *pit-si-qui-na.*

The young men did wear out their white man's clothes, but seem-

32: Gilles O,X-3 (1902-c.1910) . 1974
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ture of him always had him mounting his horse from the left side, white-man fashion; and his daughter, Mrs. Cato, says that my memory is correct. The Spaniards had been the Comanches' riding teachers, and because in Spain a horse is mounted from the right side, the Comanches mounted from the right. Charley Ross, however, learned from the Burnett cowboys to mount from the left. From them he also must have learned to train his saddle horse to the ground hitch, in which the rider drops his reins to the ground and the horse stands until the reins are picked up again. As far as I know, this is a cowboy trick.

Certain of Charley's physical characteristics, though they were especially evident when he was swinging on or off his horse, came not from his days on the Burnett ranch, but from his earlier years at Carlisle. A distinguishing feature of the Carlisle Indians, which Charley possessed, was their straight, long legs, which contrasted with the bandy legs of the warrior group. The old fellows showed the effect of a lifetime spent horseback. Also, Charley was typical of the products of the Indian boarding schools in being some inches taller than most of the Comanches of his generation or older, who ranged in height from five feet four inches to five feet six. Charley was five feet ten or eleven inches tall. The balanced diet the students at the schools received, the regular meals, the protection from the elements, and the smaller amount of horseback riding during the growing years probably account for the extra height of both boys and girls and the loss of the bandy look from their legs.

Though Charley was like the rest of the returning Carlisle students in these bodily ways, he was very different from them in his attitudes. It was as though the others shed the school years, and everything connected with them, and shoved it all under a log on West Cache. When they came into our store to make a purchase, they asked for it by its Indian name. They never uttered a word of English if grunting or pointing would get the job done. Nor would they interpret for us, even when it would be to the advantage of an older Indian. For example, one of the older Indians might have a check he had received for the sale of a horse or steer, but he would know nothing but what he had been told concerning its amount. We would be willing to cash the check, but we needed to know that the Indian was aware of the sum named in it. There might be a number of educated young Indians around, but it would be almost impossible to find one

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bedding, underwear, socks and stockings, etc. If there had been six more clerks, we could have used them all. Somewhere near the middle of this selling-buying nightmare, I was aware of a large, tall Indian crowding in front of the Indian I was waiting on. He was taller than anyone else in the store, including myself, though I was approaching six feet. With his large black Stetson hat, well-fitted blue serge suit, blue flannel shirt, and obviously bench-made, high-heeled cowboy boots, he was dressed like a prosperous cattleman.

His copper color and the large braid hanging down on either side of his face onto his chest proclaimed him an Indian—not only an Indian, but obviously one of the Old Fellows. This was my private designation of the Indians old enough to have ridden the war trails. They had to be in their very late forties and upward. None of this group had been to school, nor would they have spoken English if they had known how.

This well-dressed Indian now surprised me by asking in perfect English, "How much do you want for that stove?"

This was the first time we had had a fire in the stove; but the fact that it was the only heating stove we had, plus the dozens of people—men, squaws, children—who had been crowding around it for hours, and were still crowding around it, and then the fact that I was just entered into my fifteenth year, all combined to hit my funny bone. I laughed as I answered him, "It couldn't be worth much of anything. It is just an old stove that came with our claim. But it is the only stove we have to keep the storeroom warm. We couldn't sell it."

With an air I am sure he considered superior, but which bordered more on the arrogant, the way he had been arrogant in crowding in front of the Indian I had been waiting on instead of awaiting his turn, he thrust his hand into his trousers pocket, brought out a wad of bills, and began looking through them.

As he was running through the bills, he continued talking: "You have this good house to live in. My women and children will live in a tent now. They need this stove. You don't. Here, I'll give you $20 for the stove." And he waved a twenty-dollar gold certificate at me.

Realizing how much in earnest this Indian was about the stove, I shook my head, saying, "The stove is not worth anywhere near such a sum. But we need it ourselves. We have a hardware store here now. Have you tried there?"

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must stay completely apart from the Comanche women and girls." He explained it this way. Comanche women are supposed to have no communications, other than the most necessary, with menfolks other than their own, and this applied with extra force to white men. Comanche men held their women to strict account as to their conduct, and a white man could cause a Comanche woman serious trouble, unawares, should he try to be friendly. I lived up to this rule in every respect. Then, in addition, I naturally extended to all Indian women and girls every courtesy I had been taught to extend to women of my own race. This, too, could have had some bearing.

I could not help but notice Mo-cho-rook. He was a standout in every way. To start with, he was obviously the oldest of the old Indians. He was noticeably smaller than any of the other Indian men. And what was even more obvious, he had at this time only one wife. And of all the old fellows, he had by far the youngest wife and the youngest child. He was completely antisocial. I not only never gleaned a smile, but I never even drew a grunt from him, in the five plus years that I knew him.

On the top of all this, he had about the meanest look, and the cruelest eyes, I have ever seen on a human. I was later to know Geronimo, who was being held as a prisoner of war at Fort Sill. If anyone could have run Mo-cho-rook even a close second for looking mean and cruel, it would have been Geronimo.

The only time he ever came inside the store was when he needed smoking tobacco. He would have his nickel ready in his hand, would point to the Bull Durham, and when I handed him the tobacco, he would hand me the nickel. My fattest smile never brought a change in his expression. Once he had his tobacco, he would return outside. I never knew him to stay in out of even the most inclement weather.

I soon sorted out his wife. She was a young, large-limbed girl, with the true Comanche copper color. She had a baby boy, around a year old. He was old enough to be out of the cradle board, but that first summer he was not walking as yet. He was a healthy-looking little chap and, like all Indian babies, well behaved. I was later to learn that this child was the only one ever born to Mo-cho-rook by any of the numerous wives he had had. His squaw nearly always stayed in our store until they were ready to go home, and she bought all their supplies. He was one of the few Indians who never found it necessary to run an account until Grass Money time.

101 **Comanche.** One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. [174] [648] Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. 174 Within the traditionary period the 2 tribes 131 lived adjacent to each other in s. Wyoming, since which time the Shoshoni have been beaten back into the mountains by

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ASAHABIT—PENATEKA COMANCHE

174 131 the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the s. boundary of the Comanche.

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131 In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is w. Kansas. It must be remembered that from 500 to 800 m. was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as

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COMANCHE WOMAN

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131 Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rs., in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at
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648 war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa
648 since about 1795. In 1835 they made
657 their first treaty with the Government,
131 and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rs., s. w. Okla.; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never
161 a large tribe, although supposed to be populous on account of their wide range.
[165] Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

[p. 327-B]

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224 **The Comanche were nomad buffalo**
hunters, constantly on the move, cultivating little from the ground, and living
181 in skin tipis. They were long noted as the
finest horsemen of the plains and bore a
(186) reputation for dash and courage. They
have a high sense of honor and hold
themselves superior to the other tribes
142 with which they are associated. In person they are well built and rather corpulent. Their language is the trade language of the region and is more or less
197 understood by all the neighboring tribes.
(194) It is sonorous and flowing, its chief characteristic being a rolling r. The language has several dialects.

614 The gentile system seems to be unknown among the Comanche. They have, or still
101 remember, 12 recognized divisions or bands
621 and may have had others in former times. Of these all but 5 are practically extinct. The Kwahari and Penateka are the most
[115] important. Following, in alphabetic order, is the complete list as given by their leading chiefs: Detsanayuka or Nokoni; Ditsakana, Widyu, Yapa, or Yamparika; Kewatsana; Kotsai; Kotsoteka; Kwahari or Kwahadi; Motsai; Pagatsu; Penateka or Penande; Pohoi (adopted Shoshoni); Tanima; Tenawa or Tenahwit; Waaih.
101 In addition to these the following have also been mentioned by writers as divisions of the Comanche: Guagejohe, Muvinabore, Nauniem, Parkeenaum. See *Dotame*. (J. M.)

Allebome.—Lewis and Clark, Discov., 39, 1806 (so called by the French; see *Ne'-mo-nin*, below). **Bald Heads.**—Long, Exped. Rocky Mts., I, 155, 1823. **Bo'dálk'iñago.**—Mooney in 14th Rep. B. A. E., 1043, 1896 (Kiowa name: 'reptile people', 'snake men'). **Cadouca.**—Domenech, Deserts N. Am., II, 100, 1860 (misprint of Padouca). **Camanche.**—Pike, Trav., xiv, 214, note, 1811. **Camanchees.**—Pilcher in Sen. Doc. 198, 25th Cong., 2d sess., 23, 1838. **Camarachea.**—Morse, Rep. to Sec. War, 367, 1822. **Ca'-tha.**—Hayden, Ethnog. and Philol. Mo. Val., 238, 1862 ('having many horses'; Arapaho name). **Caumuches.**—La Harpe (1719) in Margry, Déc., VI, 289, 1886. **Caucouche.**—Beaurain, ibid. **Caw-mainsh.**—Gebow, Shoshonee Vocab., 8, 1868 (Shoshoni name). **Cemanlos.**—Escalante (1776) misquoted by Harry in Simpson, Explor. across Utah, 495, 1876. **Cintu-aluka.**—Corliss, Dacotah MS. vocab., B. A. E., 106, 1874 (Teton name). **Comances.**—Schoolcraft, Pers. Mem., 629, 1851. **Comancha.**—Barreiro, Ojeada, app., 9, 1832. **Comanchees.**—Abert in Emory, Recon., 470, 1848. **Comanchero.**—Gregg, Commerce Prairies, II, 56, 1844 (Spanish form). **Comanches.**—Sanchez (1757) in Doc. Hist. Mex., 4th s., I, 88, 1856. **Comanches.**—Taylor in Cal. Farmer, Apr. 10, 1863. **Comandes.**—Maximilian, Trav., 510, 1843. **Comandus.**—Alegre, Hist. Comp. Jesus, I, 336, 1841. **Comanshima.**—Bourke, Moquis of Ariz., 118, 1884 (Hopi name). **Comantz.**—Gregg, Comm. Prairies, II, 34, 1844 (Comanche pronunciation). **Comauch.**—Morse, Rep. to Sec. War, 371, 1822 (misprint). **Camanche.**—Doc. of 1720 quoted by Bandelier in Arch. Inst. Pap., V, 183, 1890. **Cumancias.**—Long, Exped. to Rocky Mts., I, 378, 1823. **Cumeches.**—Schermerhorn in Mass. Hist. Coll., II, 29, 1812. **Da'tsĕ-a°.**—Gatschet, MS., B. A. E. (Kiowa Apache name). **Gyai'-ko.**—Mooney in 14th Rep. B. A. E., 1043, 1896 ('enemies': Kiowa name). **Idahi.**—Ibid. (Kiowa Apache name). **Indá.**—Hodge, field notes, B. A. E., 1895 (Jicarilla name).

[p.328-A]

34: Ewers E-4 (no date) 1969 N06 Comanche N06
Texas

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PLATE 20. Upper garment of a Comanche woman, worn by Vivian Poolaw, a Kiowa-Comanche. See also Figures 36 and 37. (USNM 148a.)

[p.180-D]